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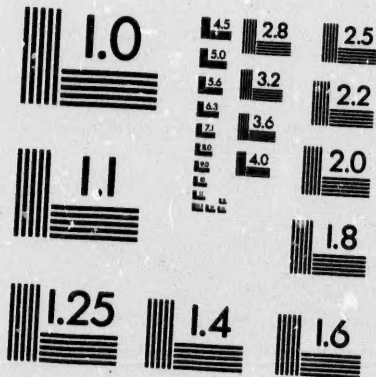


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WORLD-LIFE

OR, THE

FUTURE EXISTENCE AND DEVELOPMENT

OF THE

AGGREGATE HUMAN MIND,

IN THE

LIGHT OF MODERN SCIENCE,

BY

HENRY WENTWORTH MONK.

London :

CATTY AND DOBSON,
4, PILGRIM STREET, LUDGATE HILL, E.C.

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WORLD-LIFE.

PREFACE.

IT is indisputable that *mind* is individualized, localized, and developed also to a considerable degree by means of Animal Life; as the hundreds of millions of human beings daily prove most satisfactorily. The following pages are intended to show as clearly as possible that *mind* is likewise individualized, localized, and developed also to a much higher degree, by means of World-Life; as the hundreds of millions of worlds suspended in space doubtless prove also with equal conclusiveness.

The *facts*, by which the grand theory of World-Life is established, are well-known and undisputed *facts* of modern science. Should the conclusions be disputed; it yet remains for some-one either to disprove these conclusions, or to state clearly any other theory (if possible) more in accordance with such well-known and undisputed *facts*.

HENRY WENTWORTH MONK,

16, SYDNEY STREET, FULHAM ROAD,

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January, 1883.

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WORLD-LIFE.

INTRODUCTION.

ANIMAL life and vegetable life appear to be the only two kinds of life at present known and understood by man; nevertheless it is quite possible that a third kind of life may actually exist, and not only exist, but be also in its nature and character as immeasurably superior to animal life, as animal life generally is to vegetable life.

The difference between animal and vegetable life is evidently so enormous, (generally speaking), that we might be disposed to dispute the existence of vegetable life, did not a comparison of the living growing tree, or plant, with the dead tree, or plant, compel us to admit that vegetable life does actually exist, although vegetable life is doubtless devoid of any kind of consciousness such as generally appertains to animal life.

One of the most remarkable facts about animal life is the wonderful wideness of its range; at one end of the scale being animals which can scarcely be distinguished from vegetables, so devoid are they apparently of all consciousness, or of sensation of any kind; while at the other end of the scale are animals which manifest *progressive* intellect which enables them to understand continually more and more of the wonders of the universe.

The *progressive* intellect peculiar to man is evidently the same quality of intellect which was manifested in the creation, or origination, of the various animal and vegetable organisms during the geological periods of the earth's history, (the simplest organisms being invariably originated first, and afterwards the more complex;) consequently we may very reasonably conclude that the one

may possibly be merely the development of the other, and that the human progressive intellect which, at present in intimate association with the highest form of animal organism, manifests its *progressive* character by creating, or originating, the simplest manufactures first, and afterwards the more complex; (for instance, first canoes with paddles, then in succession, boats with oars, ships with sails, and steam vessels propelled by complicated machinery, &c.,) may hereafter, in intimate association with the earth itself, manifest a similar *progressive* character by creating, or originating, first the simplest forms of animal and vegetable organisms, and afterwards the more complex—as illustrated so clearly during the geological periods of the earth's history.

It may be asked, How can the human mind ever possibly become intimately associated with the earth itself? That is a question very easy to ask, but not by any means so easy to answer, simply on account of the extremely limited degree of our comprehension at present; nevertheless, although it may be difficult for us at present to understand exactly *How the aggregate human mind* may hereafter become intimately associated with the earth itself, (much as the *individual human mind* is now intimately associated with the individual human body); yet it is easy enough to prove that mind, like in kind to the aggregate human mind, though superior in degree, has certainly been intimately associated with our earth for thousands of years. The creation or origination of the various animal and vegetable organisms, during the geological periods, demonstrates this beyond a doubt; quite as clearly as the creation or origination of canoes, boats, ships, steam vessels, &c., demonstrates the presence of the *progressive* human mind in intimate association with the human body, during the time such manufactures were in process of creation or origination, although probably no man at present knows *exactly How* the human mind is intimately associated with the human body! *The human mind is evidently no part whatever of the human body*, yet it is so intimately associated with the living human body, that it accompanies the body wherever it goes; whether the living human body goes to Europe, Asia, Africa, or America; to a palace, or to a gaol—the individual human

mind in intimate association with that particular living human body must needs accompany it.—In like manner, during the geological periods, when the earth was doubtless then, as now, travelling round the sun at the rate of more than a million miles a day, the creative mind, in intimate association with the earth, certainly accompanied it in its rapid course, (much as the human mind easily and naturally accompanies the living human body); otherwise the various forms of animal and vegetable organisms could not possibly have been created or originated, any more than human manufactures could possibly have been created or originated without the human mind accompanying the human body, while occupied in creating or originating these manufactures.

As we are thus compelled to admit that, *as a matter of fact*, the human mind is certainly in intimate association with the living human body, though we cannot understand or explain exactly how! and as we are compelled to admit also that *progressive* intellect (similar in kind to the human intellect, however superior in degree), was also certainly in intimate association with the earth itself during the geological periods, though, of course, we cannot either understand or explain exactly how! We might as well admit also that it is at least extremely probable that the progressive intellect proved to be in intimate association with the earth itself is simply the development of progressive intellect precisely similar to that manifested at present by the *aggregate human mind*; and that consequently the *aggregate human mind*, which now manifests its progressive character in the creation or origination of the various manufactures, may hereafter be *individualized* and *localized* by the earth itself, and may then re-create the various animal and vegetable organisms in their regular order and gradation, in a manner similar to that illustrated in the geological periods of the earth's history—supposing that at some future time all the present varieties of animal and vegetable organisms shall have been obliterated from existence by natural causes not generally understood at present by man.

Admitting that the *aggregate human mind* may thus naturally develop into the creative mind, and be hereafter individualized and localized by the earth itself; we

perceive at once the grand design and evident purpose of the visible universe, and realize the wonderful fact that the universe is simply the manifestation of *World-Life*; *World-Life* evidently individualizing and localizing *creative* mind, and progressive intellect, as certainly as animal life individualizes and localizes the human mind and progressive intellect;—and as we know already, as a matter of fact, that the human mind develops wonderfully in association with *animal life*; we may easily imagine that the creative mind may develop also even more wonderfully in association with *World-Life*,

Many may be disposed to dispute the existence of *World Life*, because living worlds do not appear to be provided with organs of sensation similar to the higher order of animals.

This fact, however, by no means proves that *World Life* does not exist; but merely that, if it does exist, it must necessarily differ very much from animal life, and this is admitted at once. *World-Life* certainly does differ very much indeed from animal life; even as animal life differs very much from vegetable life; nevertheless both vegetable life and *World-Life* may actually exist: the existence of both being proved by similar evidence; for as the dead plant, or tree, argues successfully in favour of the actual existence of vegetable life, or of living plants and trees; so likewise should the "*dead world*" argue successfully also in favour of the actual existence of *World-Life*, or of living worlds.

Fortunately, it so happens that we have not very far to go for this kind of evidence, as the nearest planet to us (our moon) is well known to be emphatically a "*dead world*" possessing neither ocean nor atmosphere, and so differing from the earth, and our neighbour planet Mars, in this extremely important and vital condition; consequently the moon is doubtless as "*dead*" as an animal or plant may fairly be said to be, when devoid of either blood, breath, or sap—and a "*dead world*" argues a living world, as a dead tree argues a living tree.

In short, I claim, 1st, that the innumerable worlds in the vast bright universe are generally living worlds; as certainly as the numberless green trees in the forests of the earth are generally living trees.

2ndly. That the various living worlds are generally utilized for individualizing and localizing *creative* mind and progressive intellect; as certainly as the various members of the human family are now generally utilized for individualizing and localizing the *human* mind and progressive intellect.

3rdly. That *the aggregate human mind* is but the Creative mind in embryo; and is destined at some future time to be individualized and localized by the earth itself, as certainly as the human mind is at present individualized and localized by the human body.

4thly. That the Creative mind identified specially with any one of the living worlds suspended in space may communicate with the other living worlds, as easily and freely as the members of any particular family, city, or country upon earth do now communicate with each other.

5thly. That the intelligent recognition of world life must certainly tend towards the extension of our comprehension morally as well as intellectually, to a degree commensurate with our advanced knowledge of the material universe; which is doubtless the great special need of this remarkably materialistic age.

As World Life may be illustrated and demonstrated in several ways; and may also be viewed with much interest, and great advantage, in its various aspects; I propose to write a series of articles on this subject (the present article being merely introductory), meanwhile, I shall be glad to hear of any difficulty which may appear to stand in the way of an intelligent acceptance of the theory of World Life.

WORLD-LIFE.

UNIVERSAL ALTERNATION.

WORLD-Life has already been compared with vegetable and animal life, and it has been claimed :
1st. That the innumerable worlds suspended in space are generally living worlds ; as certainly as the numberless trees in the forest are generally living trees.

2ndly. That the various living worlds are generally utilized for individualizing and localizing *creative* mind and progressive intellect ; as certainly as the various members of the human family are now generally utilized for individualizing and localizing the *human* mind and progressive intellect.

3rdly. That the aggregate human mind is but the creative mind in embryo, and destined to be individualized and localized by the earth itself, thousands of years hence, as certainly as the human mind is at present individualized and localized by the human body.

4thly. That the creative mind identified with any one of the living worlds may communicate with the other living worlds suspended in space, as easily and freely as the members of any particular family, city, or country do now communicate with each other.

5thly. That the general recognition of World-Life must certainly tend towards the extension of our comprehension morally, as well as intellectually, to a degree commensurate with our advanced knowledge of the material universe, which is doubtless the great special need of this remarkably materialistic age.

Of these five claims, *the third* may, perhaps, be of most immediate interest to us, as it indicates the point where the aggregate human mind becomes connected with

World life, and thus affords us a glimpse of our future destiny in eternity; therefore I propose now to elucidate it as much as possible in a few words.

If the *aggregate human mind* is but the creative mind in embryo, it may reasonably be supposed that a time *naturally* comes when the embryo condition changes into that more perfect condition of being individualized and localized by the earth itself, so as to be identified with this particular planet; (much as the *individual* human mind is now identified with any particular human body), consequently the important question is, When does such a time *naturally* come?

The grand principle of *Universal Alternation* enables us to solve this question most satisfactorily; for this grand principle of alternation is not limited to the alternations of day and night, summer and winter, &c., with which we are so familiar; but is extended to the solar system itself, and doubtless also to the whole Universe.

It is by means of this grand principle of Alternation together with the universal law of the "conservation of force," that the requisite amount of light and heat is perpetually reproduced within the limits of the solar system! The following considerations make this sufficiently manifest.

The "conservation of force" being now generally admitted! We ask, what becomes of the enormous force so continuously and lavishly expended by the sun? There must be "*conservation*," of all this force somewhere! Doubtless it is chiefly within the limits of the planets themselves that this enormous force is securely stored! As this will probably be also generally admitted! We naturally ask again, is all this enormous force destined to be stored up within the planets *for ever*? *Never* to be utilized again! We cannot reasonably entertain so preposterous an idea as this! Consequently we cannot escape the inevitable conclusion that this enormous force is stored up for future use and expenditure. The question is, What adequate use? How could so vast a store of force be possibly expended with corresponding advantage?

It is indisputable that the sun must certainly be *minus* precisely the amount of force expended by it from day to day; that consequently a time must come, sooner or later,

when, by continuous expenditure, that enormous force shall all be exhausted! This *indisputable fact* gives us the clue to the future use of the vast amount of force stored up in our earth, and in the other planets, which have had the benefit of the sun's light and heat for so many thousands of years. Our earth and the other planets must certainly, at some future time, return this enormous force of light and heat to the sun again! This is the grand principle of Universal Alternation, as applied to solar systems. *The great central world, and the revolving planets, in a solar system, are alternately sources of light and heat; either to the other; and alternately habitable worlds.*

This grand principal of Universal Alternation, combined with the great universal law of the "conservation of force," thus evidently provides for the continual reproduction of light and heat within the limits of a solar system, *ad infinitum.*

When the sun has expended all its stored up force of light and heat, and the next grand alternation occurs, during which the earth, and the other planets, must *naturally* return to the great central world of our solar system all the light and heat which they have received from it; *then*, it is evident that the time *naturally* comes when the present embryo condition of the *aggregate* human mind must necessarily be changed into that more perfect condition of being individualized and localized by the earth itself; so as to be identified with this particular planet; (much as the *individual* human mind is now identified with any particular human body;) for *then*, of course, the earth will be utterly uninhabitable for human beings. Animal and vegetable life being *then* as impossible upon earth, as any such life is now impossible upon the surface of the sun itself.

When this grand alternation actually occurs, so that the earth and the other planets may consume their surfaces for thousands of years in furnishing an abundance of light and heat to the great central world of our solar system; *then* the *aggregate* human mind, having become individualized and localized by the earth itself, will be enabled to observe minutely the process of the origination, or creation, of animal and vegetable organisms in the sun, which will *then* be the great central habitable world of our

solar system, having a vast ocean of water about its surface, instead of being enveloped with fire as at present.

During the whole period of this coming alternation, *our* World-Life will be in its childhood or youth (as it were), the serious practical work of *our* World-Life not beginning in earnest until the subsequent alternation *naturally* occurs; again reversing the condition of our solar system, so that the sun again becomes the great source of light and heat, and the revolving planets again the habitable worlds, as at present.

So stupendous a change as this alternation in the solar system occurring periodically (with the regularity of the minor alternations of day and night, summer and winter, &c.,) would perhaps be absolutely incredible to such very limited comprehensions as human beings now possess, did not the telescope already reveal to us many solar systems in the reverse condition to that of ours at present. It is now very well known that *hundreds* of "double, triple, quadruple, and multiple stars" are "physically connected" together, so that they "revolve about each other" in very limited periods of time (much as do the planets of our solar system). Is there any good reason whatever to doubt that these are generally solar systems in the reverse condition to that of ours at present? The planets of these solar systems being evidently the sources of light and heat revolving about their great central habitable world. The distance being so enormous, of course, it is impossible for us to see their central habitable world, however great that may be; nevertheless, we may see plainly enough the light of the several planets, which, of course, appear to us to be revolving about each other.

Should this very simple and obvious explanation be disputed, or denied; the alternative is evidently that we must suppose that there are a vast number of sources of light and heat (more or less like our sun,) revolving about each other, and expending their enormous forces of light and heat for no *adequate* purpose whatever! anyone who could possibly entertain so preposterous a supposition as this, would certainly manifest but little knowledge or understanding of "the economy of nature."

The "conservation of force" is now generally recognized as one of the grand universal laws. For thousands of years our earth has evidently been storing up the enormous force of light and heat which it has so constantly received from the sun. When straw, wood, or coal is burnt, we perceive at once how much light and heat was certainly stored up in those materials, when they were growing plants or trees; but the prodigious force stored up in rock, such as limestone, chalk, &c., does not appear to be so generally appreciated. The well-known oxy-hydric or lime-light affords us some idea of the amount of light stored up in a small piece of lime or chalk, which, when subjected to the intense heat of the oxy-hydric flame, gives forth an exceedingly brilliant light for hours, with scarcely any perceptible diminution of the substance of the lime or chalk. When a small pencil of lime or chalk, subjected to the intense heat of the oxy-hydric flame, produces so brilliant and continuous a light, a basis is afforded us by which we may begin to estimate how very brilliant and continuous a light would be the *natural* result of subjecting all the millions of square miles of limestone, chalk, &c., about the surface of our world to the intense heat of a quantity of burning hydrogen and oxygen equal to that well-known to be contained in the vast ocean of water which covers the greater portion of the earth's surface generally for miles in depth. Evidently under such circumstances our earth would certainly be converted into a miniature sun, and would doubtless continue so until the great force of light, heat, &c., now stored up in the various strata of rock about its surface, should be at last exhausted, and probably utilized in some other direction.

The question naturally arises here. What possible, or probable, use can there be eventually, for all the enormous force, which is now certainly stored up in the many thousands of square miles of chalk, limestone, &c. about the surface of our earth? We already see clearly enough the use of the thousands of millions of tons of coal; but what are the few thin seams of coal compared with the vast masses of chalk, limestone, &c., &c. In comparison with such vast masses; all the coalfields in the world are evidently but as a few thin shavings, or

little bundles of kindling wood, compared with all the vast forests of the earth!

To comprehend the *eventual* use of such vast masses of chalk, limestone, &c., we need only to bear in mind that the great force of light, heat, &c., stored up in the various strata of rock, for so many miles in depth, about the surface of our earth, has evidently been derived from the sun, and that while the earth and the other planets have been storing up all this force, the sun has certainly been expending its force during all these thousands of years: consequently a time must come, sooner or later, when the sun shall have exhausted its great store of force;—for continual expenditure without renewal of supply, cannot possibly go on for ever, and there is no evidence whatever that the sun has had any opportunity for renewing its supply of force during all these thousands of years past, in which the earth and the other planets have been storing up the force derived from it,—consequently we require to know, what *naturally* occurs when the enormous force stored in the sun is at last so far exhausted that the sun can no longer furnish light and heat sufficient for the requirements of the many habitable worlds revolving around it?

This great and most important question may not now be so very difficult to answer satisfactorily, for the main facts of modern science are now so generally well known, that there need be no great difficulty in perceiving clearly enough that such vast force is already stored up in the various strata of rock about the surface of our earth, that were all the water of the ocean but once decomposed into its constituent gases, hydrogen and oxygen, the earth itself must immediately become a miniature sun, and in proportion to its size, doubtless quite as capable, as is the sun, to furnish light and heat, &c., for thousands of years, until all its strata of chalk, limestone, &c., should be consumed, and nothing remain but the substance of primary rock in a molten condition, and other substances in a gaseous condition. Under such circumstances, of course, the burning hydrogen must soon begin to form an ocean of water; for the great store of force being exhausted, there would then be no longer heat enough about the surface of the earth to render the formation of such an ocean impossible.

It is a well known fact that water is simply burnt *hydrogen gas*! It is also a fact (perhaps about equally well known) that *hydrogen gas in a burning condition* exists round about the surface of the sun for thousands of miles in height; yet no ocean of water forms over the surface of the sun; evidently because the great force of the sun's heat at present renders such an ocean impossible, by continually decomposing the vapor of water again into its constituent gases (hydrogen and oxygen) as rapidly as that vapour of water is formed by the constantly burning hydrogen, much as red hot iron instantly converts into vapour of water, or steam, whatever amount of water is brought into actual contact with it.

• We may thus see very plainly indeed that it is an *indisputable fact* that the sun is continually threatened with an ocean of water, by *the burning hydrogen* all over its surface, for so many thousands of miles in height; and that it is only by the constant expenditure of its stored force of heat, that this vast ocean of water is hindered from day to day from rapidly deluging the sun. It thus becomes evident at once what must *naturally* occur when the enormous force stored in the sun is at last so far exhausted that the sun can no longer furnish light and heat sufficient for the requirements of the several habitable worlds revolving around it! The sun most certainly must then become deluged with an ocean of water! A corresponding change must also as certainly occur in the condition of the revolving planets; all their oceans becoming decomposed into their constituent gases, that the oxy-hydric flames thus produced may act upon the various strata of rock for thousand of years, until all the stored force of light and heat is returned again to the sun; that animal and vegetable life may again be possible in that great central world of our solar system; and that an abundance of force may be again stored up upon its surface, when it again becomes, in its turn, a habitable world!

The well known "sun spots" (so plainly perceived with but a very small telescope when the eye is protected by a piece of dark glass) are probably caused by *the burnt hydrogen*, or the vapour of water, temporarily prevailing to a perceptible degree over some portions of the sun's surface.

The foregoing observations indicate plainly enough that all mankind are specially interested in three of the grand *alternations* of the solar system. During the present *alternation*, the aggregate human mind appears to be but the creative mind in embryo, while during the coming *alternation*, the aggregate human mind naturally merges into the creative mind, enjoying a condition of childhood and youth during the whole period of time that our solar system continues in its reverse condition (the sun being *then* the great central habitable world, and the revolving planets the sources of light and heat); for *our* creative mind evidently can have no occasion to engage in serious *creative* work until the solar system again reverts to its present condition, an ocean of water again prevailing in each of the habitable planets, and the sun again becoming the great central source of light and heat; as at present.

The numerous strata of rock, and the miles in thickness of the earth's crust have occasioned many to conclude that the solar system has been in its present condition for *millions* of years, nevertheless there is no positive evidence whatever that the *double alternation* in the solar system is not accomplished within the comparatively very limited time of about *twenty-five or thirty thousand years*; or within a period of time about equal to that of one complete revolution of "the precession of the equinoxes:" for the changes in the earth's crust doubtless occurred with much greater rapidity, and on a much larger scale during the geological periods than now. We have good reason to conclude that the earth *grew rapidly in its youth*, and attained maturity before man appeared; since which time, there has been evidently no more appearance of *rapid growth* of numerous strata or enormous masses of rock than there is usually an appearance of *rapid growth* in any animal or vegetable organism that has once attained maturity.

Could we see the whole solar system as it appears to the creative mind intimately associated with the sun, or with any of the habitable worlds revolving about it, we should then probably realize at once the enormous proportions of the great central world, and that our earth, and the other planets are comparatively

quite close to it; for, though 90 or 100 millions of miles must naturally appear to us an enormous distance; the sun itself being well-known to be more than three-quarters of a million miles in diameter, the distance of our earth, and the planet Mars, from the sun is actually less than 200 diameters of the sun, the planets Venus and Mercury being less than 100, and the great planet Jupiter less than 600 diameters of the sun in distance; consequently we are as close to the sun relatively, and as much within its range practically, as any object is to a cannon, when within so many hundred diameters of the cannon; therefore any great change, suddenly occurring in the condition of the sun, may reasonably be expected to be accompanied with a corresponding change in the condition of the planets, which are evidently so very close to it, in comparison with its enormous magnitude.

It is well-known that our earth is in constant electrical communication with the sun; extraordinary electrical disturbances on earth evidently corresponding with extraordinary changes in the "sun spots." Similar electrical communication is doubtless also constantly maintained between the sun and the other planets. It is surely not difficult for us in these days to perceive plainly enough that all the worlds in the solar system thus constitute one family (as it were) in constant communication by electrical agency; for though the creative mind in intimate association with each of these worlds probably enjoys a much more rapid means of communication than electricity affords; yet electricity is the one agent of inter-planetary communication which human beings may now understand, in some degree at least.

As the aggregate human mind must ultimately become the creative mind in intimate association with our earth itself, I propose to point out, in my next communication, some of the gradations by which the aggregate human mind merges into the creative mind, so as to enjoy for many thousands of years the very great advantage of *World Life*, as naturally as the human mind at present enjoys, and is individualized, localized, and developed by means of animal life.

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